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Sai Raya

Sai Raya is the Sun: the Great Luminary. As such, she is the Janya most immediately assimilable to Dea Herself (although all the Janyati may be seen as Her Aspects). Her Aristasian name means simply The Lady, as well as The Radiant. Raya is the Aristasian word for Lady (in the Lord sense — there is no such specific word in English). Dea is sometimes addressed as Raya (Lady) even when the specific Aspect of Sai Raya, the Sun, is not intended. Her ancient Greek name is Theia, which is simply the feminine form of God, equivalent to Dea.

Very much might be said about the Sun. She is the Primordial Light, and it goes without saying that the physical luminary that represents Her in the material solar system is but an outward body or symbol of Her, just as the Sacred Mountain may be incarnated in some particular mountain on earth. The modern mind, with its shallow rationalism, finds it hard to grasp how very real is the incarnation of the Sacred Mountain in, say Mount Sinai, Mount Meru or Mount Olympus, how for their respective Traditions they *are* the one Sacred Mountain. But the Sun is a little simpler to understand, for there is only and can only be one Sun for the whole of terrestrial humanity.

And so materialism can fall into the opposite error — that of confusing the Supernal Sun with Her outward body (and so ludicrously imagining that traditional peoples worship "what we now know to be a ball of gas"). Sai Raya was before there was an earth to light or a Sun to light her. The same may be said of the Moon, and of each of the planets. They are Eternal Principles: principles that existed before our cosmos came into being and that will exist when all the worlds are dust.

As a principle governing terrestrial life, Sai Raya's influence (the word "influence" means, originally and literally, a "flowing-in" from the "stars", or celestial beings) is the most expansive and positive of all. Among the attributes of this influence are generosity, wealth, health, radiance and pride (pride in the negative sense is also the earthly perversion of the Stream of Sai Raya).

Solar associations are central to traditional symbolism the

world over — the lion or the eagle figure in most Western national and imperial emblems. In the East the direct representation of the Sun is found in national emblems, such as that of Japan. The emperor of Japan is the direct descendant of the Sun Goddess, Amaterasu Omikami, just as the Empress of Aristasia is the direct descendant of Sai Raya.

Despite Western familiarity with the patriarchal classical world which sees the sun as masculine and the moon as feminine, this is rather an unusual perspective worldwide. The Sanskrit tradition masculinises both luminaries, while throughout the world the original Feminine Sun is to be found in a very large number of patriarchal cultures, sometimes with a masculine moon.

Japan has already been mentioned. Old Lithuanian songs have a feminine Sun-Deity, which is interesting because Lithuanian is the only still-living Indo-European language as ancient as Sanskrit, with which it shares many features. Its Solar Deity probably represents the pre-masculinised form of the Sun of the Sanskrit tradition. In the Celtic world the Sun Goddess is Grainne or Igraine; in Old Slavonic, Saule; among the ancient Semites, Athtar and various other names. In Germany, popular tradition still refers to Frau Sonne. The very word "Sun" comes from the name of the Scandinavian Sun-Goddess Sunna or Sunnu. Sunday, of course, is Her day. Just as Friday is a contraction of *Freya's day*, Sunday is a contraction of *Sunna's Day*.

The Sun, as symbolic centre of the macrocosm, is equivalent to the heart in the microcosm of the human body and the hearth-fire in the microcosm of the house. Thus it is that Intelligence is situated in the heart (governed by Sai Raya) and reason in the head (governed by Sai Candre). Needless to say, we are speaking of subtle centres, not of the mere bodily heart and head.

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